

*✓* *2. Fleming*  
*OR, his own*  
*theological*  
*Band 5*  
Bodkins and Thimbles;  
1645 against 1710.

Containing the  
O P I N I O N S  
O F T H E  
Old and New Presbyterians,  
TOUCHING  
TOLERATION, SEPARATION, SCHISM;  
And the Necessity of  
U N I F O R M I T Y  
I N A  
*National Church:*

Faithfully set down in their own Words.

WITH

*John Hooper*  
A hearty PRAYER for Queen ANNE, in  
which we desire Their Concurrence.

*Nullo modo his Artibus placatur Divina Majestas, quibus Hu-  
mana Dignitas inquinatur. Aug. de Civ. Dei.*

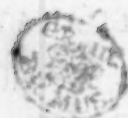
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Booke and Pamphlets

1644

OPINION

Old and New



UNIFORMITY

National Church

which is down in their own Words

WITH

Reasons for it, and a Vindication of the same

As it is contained in the Book of Common Prayer

London: Printed by G. Widdowes, and sold by J. Sturges, at the Sign of the Anchor, in St. Dunstons Church-yard, 1714

# THE PREFACE.

**T**IS just Matter of Admiration to any one, that reads and considers, how very violent the Presbyterians in 1645, &c. were, against any Toleration in Religion, when they had the Power in their Hands; and how very clamorous they are now for it. Now, who can chuse but reflect, that these opposite Opinions are the Effect of Jesuitical Policy, to divide us, and keep up our Heats and Animosities; rather than of a purely Tender Conscience? except you can suppose that

## P R E F A C E.

*to be Matter of Conscience, at one time to be petition'd for; and at another, to be writ and preach'd against with all the Heat of Expression imaginable. I will not irritate these Sons of Contradiction, but leave 'em seriously to animadvert upon their own Opinions formerly and now; and, so doing, I hope they will come, at last, to join with me, in my hearty Prayer for our most Religious and Gracious QUEEN, at the Conclusion of these Sheets.*

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A LETTER of the Ministers  
of the City of *London*, presented  
the First of *January*, 1645, to  
the Reverend Assembly of Di-  
vines sitting at *Westminster*, by  
Authority of Parliament, against  
TOLERATION.

*To our Reverend, Learned, and Religious Brethren,  
the Prolocutor, and the rest of the Divines as-  
sembled, and now sitting at Westminster, by Au-  
thority of Parliament, these present.*

*Reverend and beloved Brethren,*

**W**E are exceedingly apprehensive of the  
Desirableness of the Church's Peace, and  
of the Pleasantness of Brethrens Unity,  
knowing that when Peace is set upon its proper Basis,  
*viz.* Righteousness and Truth, it is one of the best  
Possessions, both delectable and profitable; like  
*Aaron's Ointment*, and the Dew of *Hermon*. It is  
true, by reason of different Lights, and different  
Sights among Brethren, there may be dissenting in  
Opinion; yet, why should there be any separating  
from Church-Communion? The Church's Coat may  
be of divers Colours; yet, why should there be any  
Rent in it? Have we not a Touchstone of Truth,  
the

the good Word of God? And when all things are examin'd by this Word, then that which is best may be held fast; but first, they must be known, and then examin'd afterwards. If our dissenting Brethren, after so many importunate Intreaties, would have been persuaded (either in Zeal to the Truth, or in sincere Love to the Church's Peace and Unity among Brethren, or in respect to their own Reputation, by fair and ingenuous Dealing, or in Conscience to their Promise made to the *Ministers of London*, now five Years since, or any such-like reasonable Consideration) at last, to have given us a full Narrative of their Opinions, and Grounds of their Separation; we are persuaded, they would not have stood at such a Distance from us, as now they do: But they chose rather to walk by their own private Lights, than to unbosom themselves to us, their most affectionate Brethren, and to set themselves in an untrodden Way of their own, rather than to wait what our covenanted Reformation, according to the Word of God, and Examples of the best Reformed Churches, would bring forth. But the Offence doth not end here; it is much that our Brethren should separate from the Church; but that they should endeavour to get a Warrant to authorize their *Separation* from it, and to have Liberty (by drawing Members out of it) to weaken and diminish it, till (so far as lies in them) they have brought it to nothing; this we think to be plainly unlawful; yet this, we understand, is their present Design and Endeavour. Wherefore (*Reverend Brethren*) having had such large Experience of your Zeal of God's Glory, your Care of his afflicted Church, your earnest Endeavours to promote the complete Reformation of it, and of your ready Concurrence with us, in the Improvement of any Means that might be found conducive to this End; we are bold to hint unto you these our ensuing Reasons, against the *Toleration* of Independency in this Church.

I. The Desires and Endeavours of *Independency* for a *Toleration*, are, at this time, extremely unreasonable and preposterous; for,

1. The Reformation of Religion is not yet perfected and settled among us, according to our Covenant. And, why may not the Reformation be raised up, at last, to such Purity and Perfection, that *truly tender Consciences* may receive abundant Satisfaction, for ought that yet appears?

2. It is not yet known, what the Government of the *Independents* is, neither would they ever yet vouchsafe to let the World know what they hold in that Point, though some of their Party have been too forward to challenge the *London-Petitioners*, as *led with blind Obedience, and pinning their Souls upon the Priest's Sleeve*, for desiring an Establishment of the Government of Christ, before there was any Model of it extant.

3. We can hardly be persuaded, that the *Independents* themselves (after all the Stirs they have made amongst us) are, as yet, fully resolved about their own Way, wherewith they would be concluded, seeing they publish not their Model, (though they are nimble enough in publishing other things) and they profess Reserves, and new Lights, for which they will (no doubt) expect the like *Toleration*, and so in *infinitum*. It were more seasonable to move for *Toleration*, when once they are positively determin'd how far they mean to go, and where they mean to stay.

II. Their Desires and Endeavours are unreasonable and unequal, in divers regards.

1. Partly, because no such *Toleration* hath hitherto been establish'd (as far as we know) in any Christian State, by the Civil Magistrate.

2. Partly,

2. Partly, because some of them have solemnly profess'd, that they cannot suffer *Presbytery*: And, answerable hereunto is their Practice, in those Places where *Independency* prevails.

3. And, partly, because to grant to them, and not to other *Sectaries*, who are free-born as well as they, and have done as good Service as they, to the Publick, (as they used to plead) will be counted Injustice and great Partiality; but to grant it unto all, will scarce be cleared from great Impiety.

### III. *Independency* is a *Schism*. For,

1. *Independents* do depart from our Churches, being true Churches, and so acknowledged by themselves.

2. They draw and seduce our Members from our Congregations.

3. They erect separate Congregations, under a separate and undiscover'd Government.

4. They refuse Communion with our Churches, in the Sacraments.

5. Their Ministers refuse to preach among us, as Officers.

6. Their Members, if at any time they join with us, in hearing the Word and Prayer, yet they do it not as with the Ministerial Word and Prayer, nor as Acts of Church-Communion.

Now we judge, that no *Schism* is to be  
 \* *Schisms*. tolerated in the Church; \* *ῥισμις*, 1 Cor.  
 † *Divisions*. i. 10. 1 Cor. xii. 25. † *διχοστασίας*, Rom.  
 vi. 17. with 1 Cor. iii. 3. Gal. v. 20.

### IV. Many Mischiefs will inevitably follow upon this *Toleration*; and that both to Church and Common-Wealth.

First, To the Church; as,

1. Causeless and unjust Revolts from our Ministry and Congregations.

2. Our



2. Our Peoples Minds will be troubled, and in danger to be subverted, as *Acts* xv. 24.

3. Bitter Heart-burnings among Brethren, will be fomented and perpetuated to Posterity.

4. The Godly, Painful and Orthodox Ministry, will be discouraged and despised.

5. The Life and Power of Godliness will be eaten out by frivolous Disputes and vain Janglings.

6. The whole Course of Religion, in private Families, will be interrupted and undermined.

7. Reciprocal Duties, between Persons of nearest and dearest Relations, will be extremely violated.

8. The whole Work of Reformation, especially in Discipline and Government, will be retarded, disturb'd, and in danger of being made utterly frustrate and void, whilst every Person shall have liberty, upon every trivial Discontent at *Presbyterial* Government and Churches, to revolt from us, and list themselves in separated Congregations.

9. All other *Sects* and *Heresies* in the Kingdom, will be encouraged to endeavour the like *Toleration*.

10. All other *Sects* and *Heresies* in the Kingdom, will safe-guard and shelter themselves under the Wings of *Independency*; and some of the *Independents*, in their Books, have openly avowed, that they plead for *Liberty of Conscience* as well for others as themselves.

11. And the whole Church of *England*, in short time, will be swallowed up with Distraction and Confusion. And, *God is not the Author of Confusion, but of Peace*, 1 Cor. xiv. 33.

*Secondly*, To the Common-Wealth. For,

1. All these Mischiefs in the Church, will have their proportionable Influence upon the Common-Wealth.

2. The Kingdom will be wofully weakned, by Scandals and Divisions; so that the Enemies of it,



both Domesticall and Foreign, will be encouraged to plot and practise against it.

3. It is much to be doubted, lest the Power of the Magistrate should not only be weakned, but even utterly overthrown, considering the Principles and Practices of *Independents*, together with their Compliance with other *Sectaries*, sufficiently known to be Anti-Magistratical.

V. Such a *Toleration* is utterly repugnant and inconsistent with that *Solemn League and Covenant*, for Reformation, and Defence of Religion, which not only both Houses of Parliament, but also Persons of all sorts in both Kingdoms of *England* and *Scotland*, have subscribed, and with Hands lifted up to the most High God, have sworn: Which Covenant, likewise, both you and we, and those that most earnestly pursue the Establishment of this *Toleration*, have made; (or should have made) *in the Presence of Almighty God, the Searcher of all Hearts, with a true Intention to perform the same, as we shall answer at that great Day, when the Secrets of all Hearts shall be disclosed.* For,

1. This is opposite to the Reformation of Religion, according to the Word of God, and the Example of the best Reformed Churches, *Article 1.*

2. It is destructive to the three Kingdoms nearest Conjunction, and Uniformity in Religion and Government, which might lead us and our Posterity after us, as Brethren, to live in Faith and Love, *Art. 1.*

3. It is plainly contrary to that Extirpation of *Schism*, and whatsoever shall be found contrary to sound Doctrine, and the Power of Godliness, which we have sworn sincerely, really, and constantly to endeavour, without respect of Persons, *Art. 2.*

4. Hereby

4. Hereby we shall be involved in the Guilt of other Mens Sins, and thereby be endangered to receive of their Plagues, *Art. 2.*

5. It seems utterly impossible, (if such *Toleration* should be granted) that *the Lord should be one, and his Name one, in the three Kingdoms*, *Art. 2.*

6. This will palpably hinder the *Reformation of Religion*; inevitably divide one Kingdom from another; and unhappily make *Factions and Parties among the People*, contrary to this *League and Covenant*: Of which evil Offices, whosoever shall be found guilty, are reputed, in the Words of the Covenant, *Incendiaries, Malignants, or evil Instruments, to be discovered, that they may be brought to publick Tryal, and receive condign Punishment*, *Art. 4. and 5.*

These are some of the many Considerations, which make deep Impression upon our Spirits, against that great *Diana of Independents*, and all the *Sectaries*, so much cried up by them, in these distracted Times; viz. *A Toleration, a Toleration*. And, however, none should have more rejoiced, than ourselves, in the Establishment of a *Brotherly, Peaceable, and Christian Accommodation*; yet, this being utterly rejected by them, we cannot dissemble, how, upon the fore-mention'd Grounds, we detest and abhor the much endeavour'd *Toleration*. Our Bowels, our Bowels are stirr'd within us; and we could even drown ourselves in Tears, when we call to mind, how long and sharp a Travel this Kingdom hath been in for many Years together, to bring forth that blessed Fruit of a pure and perfect Reformation: And now, at last, after all our Pangs, and Dolours, and Expectations, this real and thorough Reformation is in danger of being strangled in the Birth, by a lawless *Toleration*, that strives to be brought forth before it.

Wherefore, (*Reverend and Beloved Brethren*) we could not satisfy ourselves, till we had made some Discovery of our Thoughts unto you about this Mat-

ter; not that we can harbour the least Jealousy of your Zeal, Fidelity, or Industry, in the opposing and extirpating of such a Root of Gall and Bitterness, as *Toleration* is, and will be, both in present and future Ages; but that we may, what lies in us, endeavour mutually to strengthen one another's Resolutions against the present growing Evils; and that our Consciences may not smite us another day for sinful Silence, or sluggish Deficiency in any point of Duty tending to the Glory of Christ, Honour of the Truth, Peace of the Church, Perfection of Reformation, Performance of our Covenant, and Benefit of present and succeeding Generations.

Subscribed by Us,

From *Sion-College*,  
London, Dec. 18.  
1645.

*Your affectionate Brethren, and Fellow-Labourers in the Work of the Ministry, to whom Truth and Peace is very precious.*

---

I will

I will here subjoin the Opinions of the *Old Presbyterians*, touching the Necessity of *Uniformity* in Church-Government, and the ill Consequences of *Toleration*.

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*Mr. Baxter's Sense of the Evils of different Rites and Opinions, and of the Necessity of Uniformity to preserve the Church.*

FROM Diversity in Opinion, and external Rites, resulteth Dislike; thence Enmity, thence Opposition, thence *Schism* in Church, and *Sedition* in State; the State not standing secure without the Church, nor the Church without Unity, nor Unity without Uniformity.

Consider this: 'Tis the Judgment of some, that Thousands are gone to Hell, and Ten Thousands upon their March thither, that, in all probability, had never come there, if they had not been tempted from the Parish-Churches, for the Enjoyment of Communion in a purer Church. *His Epistle to separate Congregations.*

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*Mr. Thomas Case, in a Sermon before the Commons, May 26. 1647. Page 33. &c. saith,*

Liberty of Conscience (falsly so call'd) may, in good time, improve itself into Liberty of Estates, Liberty of Houses, and Liberty of Wives, and, in a Word, Liberty of Perdition of Souls and Bodies.

This



This only would I know of you ; are Idolaters, Hereticks, Blasphemers, and Seducers, Evil-doers ? If so, then look to your Charge ; *Rom. xiii. 4. Rulers must be a Terror to Evil-doers*, unless you mean to bear the Sword in vain. And if you will, God will not ; and if God take the Sword into his Hand once, he will smite to Purpose, and execute Vengeance thoroughly, both upon the Evil-doers, and upon you that have not been a Terror to them. Oh, therefore, up and be doing, that you may deliver the Kingdom out of the Hand of the Lord, for it is a fearful thing to fall into the Hands of the living God. O let not your Patience be interpreted a Connivance, and your Connivance be taken for a Toleration ; It may be the Kingdom's Ruin, but it will be your Sin.

Also, in his Sermon before the Commons, Febr. 19. 1645.  
Page 25. he thus addresseth to them.

Fathers and Brethren, How will you call this keeping of Covenant with God ? Had we a Parliament of Apostate *Julians*, of whom it is reported, That at what time he opened the Temples of *Heathenish Gods*, he set open the Christian Churches, called home all the Christians that were banished, both Orthodox and Heretick, and gave them (as we call it) *Liberty of Conscience*, but as *Austin* more truly phraseth it, *Libertatem Perditionis*, Liberty to destroy themselves ; for that was his Policy and End, namely, by Liberty of all Religions, to destroy the true, and the Professors of it too : If we had a Parliament of careless *Gallo's*, we should not wonder, &c.

Dr.



*Dr. William Good, in a Sermon before the Commons, March 26. 1645. declares his Mind thus:*

**I** doubt not, but your Souls abhor that bloody Tene-  
net to the Souls of Men, That it is the Duty of  
the Magistrate to tolerate all Religions? What is  
it that shall be unlawful, if this be lawful, for every  
Man to make a Law and Religion for himself? —  
Such Allowance would prove destructive to Holiness,  
both Personal and Domestical. *Omnis Religio & nulla  
Religio*; A Toleration of all Religions, would soon  
dwindle into no Religion. (*Much more to this pur-  
pose, may be seen in this Sermon.*)

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*Doctor Cornelius Burges, in a Sermon before the  
Commons, Nov. 5. 1641. p. 63, &c.*

**I** beseech you, in the Name of the Great God,  
whom you serve, to resume and pursue your  
first Thoughts, of setting up God and his Ordinan-  
ces, as becomes you, in a regular Way; that our  
Church, and the Government thereof, may be no  
longer laid Waste, and exposed to Confusion, under  
the plausible pretence *of not forcing Mens Consciences.*  
To put all Men into a Course of Order and Unifor-  
mity in God's Way, is not to force the Conscience,  
but to set up God in his due Place, and to bring  
all his People into the Path of Righteousness and  
Life.

*Also, in a Sermon before the Commons, at a Publick Fast,  
March 30. 1642. p. 25. he thus speaks his Mind.*

Be there none of you that foresee the fatal Mis-  
chief of leaving all Men to their Liberties in the  
things

things of God, and yet want Hearts to use your Skill and Interest, to make haste to settle Matters of Religion, lest you come too late with a Remedy? when the Disease is grown incurable, and the Kingdom grown to that pass, (as the grave Historian *Livy* noted of *Rome*) that it cannot bear the Malady, nor endure the Cure? — *Pag.* 46. Do you not see, or hear daily of the *Disorders*, *Sects*, *Rents*, and *Schisms*, that every where bud forth already, and threaten all Order, Unity, and Government? Give the Water but a Passage, without making up the Banks, and you know how soon whole Seas will break in upon us, and render all irrecoverable and incurable. If one Difficulty occur to day, it will be doubled, yea, multiplied to morrow. There is no *Hydra* so fertile of Heads, as *Errour* and *Schism*, grown to some Strength and Maturity. It will ask but a short time of Connivance; afterwards, there will be no curbing nor shaming of it. Nothing is so confident as Ignorance, impudent as Falshood, and catching as Errour.

*In another Sermon, before the Commons, at a Publick Fast, April 30. 1645. Pag. 51, 52. he exhorts them thus:*

Take heed of those Spirits of Errour, who, with fair-spoken Words, make Merchandize of you, beguiling unstable Souls. Beware of those Compliances with, and Indulgences to, all sorts of *Sects* and *Schisms*, now pleaded for, both by Word and Writing; as if it were part of Christ's Legacy, and his Peoples Liberty, to be of what Religion they will. To be tolerated in any Opinions, never so erroneous and pernicious, (until farther Light) that it is the Magistrate's Duty to protect them in that Liberty; and that the contrary thereunto, is to persecute Christ.

Hath God inserted this, as one main Branch of his grand Covenant with his People under the Gospel?

*I will*

*I will give them one Heart, and one Way, that they may fear me for ever, Jer. xxxii. 39. that is, That they may all call upon the Name of the Lord, to serve him with one Consent, Zeph. iii. 9. Did Christ ascend up on high, and give Gifts unto Men, and give some Apostles, and some Prophets, some Evangelists, and some Teachers, for the Perfecting of the Saints, for the Work of the Ministry, for the Edifying of the Body of Christ, till we all come into the Unity of the Faith? And, is it Persecution and Antichristianism, to engage all to Unity and Uniformity? Doth Paul bid the Philippians to beware of the Concision? Phil. iii. 2. Doth he beseech the Romans to mark those which cause Divisions and Offences, contrary to the Doctrine which they had received, and avoid them; and that upon this ground, that they who are such, serve not the Lord Jesus, but their own Bellies; however, by good Words, and fair Speeches, they deceive the Hearts of the Simple? Rom. xvi. 17. 18. Doth he, writing to the Galatians, wish, I would they were cut off that trouble you? Gal. v. 12. And, is it such an heinous Offence now, for the faithful Servants of Christ, to advise you to the same Course? O Heavens! be astonish'd at this, and blush for the Ignorance of some, and Impudence of others, that dare so boldly press for such a Toleration, which none but vain, destructive Thoughts of carnal Men, can look upon, without Indignation and Horror.*

Beware how you hearken to these *Empyricks* and *Syrens*, who seek to charm the World into a deep Sleep, by presenting their Confidence of a Necessity of Compliance with all sorts of *Sectaries*; yea, of trusting the Sword in their Hands, for fear of losing the Godly Party, (as too many proudly style themselves, by way of Difference, from all that are not of their Opinions and Ways.) What is this, but to teach God a new Form of Politicks? to proclaim, that it

is not always safe to hold out the Truth of the Gospel, and to command all Men to embrace it; but much safer, to halt between two Opinions? Belike, King *Josiah* went beyond his bounds, when, after himself had sworn a solemn Covenant to the Lord, *he made all Judah and Benjamin to stand to it; and made all that were present, in Israel, to serve the Lord their God*, 2 Chron. xxxiv. 32, 33. And *Asa* much more, when he drew all the People into a Covenant, *That whosoever would not seek the Lord God of Israel, should be put to Death, whether small or great, Man or Woman*, 2 Chron. xv. 13. But the ample and transcendent Commendations, which the Lord gives unto these pious Kings, especially, in reference to their Sincerity and Zeal of Reforming and Settling of Religion, in one uniform Way, may sufficiently warrant and encourage all religious Magistrates to take care, that all under their Government should serve the Lord with one Shoulder; this being not a Tyranny over Men, but the Privilege of the Gospel. Settle this in your Hearts. God's Truth, the Worship and Discipline of Christ, set up, and established in one uniform Way, never prejudiced any Nation or State, (where it had free Passage) in any the least degree; but hath ever been their Safety, Happiness, and Honour. It is Errour, (how much soever cried up) not Truth, (how much soever cried down and blasphemed) that makes and foment's Factions and Rents. — Let People enjoy their just Privileges and Liberties, wherewith Christ hath made them free; not such Licentiousness, as is abused for a Cloak of Naughtiness.

Mr. Edmund



Mr. Edmund Calamy, in his Sermon before the Lord Mayor, Jan. 14. 1645. Pag. 3. makes this Lamentation.

THE Churches of Christ lie desolate, Church-Reformation is obstructed, Church-Discipline unsettled, and Church-Divisions increased. The famous City of London is become an *Amsterdam*, Separation from our Churches is countenanc'd, Toleration is cried up, Authority lieth asleep. And, Pag. 4. Divisions, whether they be Ecclesiastical or Political, in Kingdoms, Cities, or Families, are infallible Causes of Ruin to them. See *Mark* iii. 24, 25.

Again, Pag. 14. Hereby the Hearts of People are mightily distracted; many are hindred from Conversion; and even the Godly themselves have lost much of the Power of Godliness in their Lives. I say, the Hearts of People are mightily disturb'd, while one Minister preacheth one thing, as a Truth of the Gospel; and another Minister preacheth the quite contrary, with as much Confidence as the former.

Pag. 17. If Divisions be destructive to Kingdoms, Cities and Families, this reproveth those that are the Authors and Fomenters of these Divisions, that are now among us. *These are the Incendiaries of England. If he that sets one House a-fire deserveth hanging, much more they that set a whole Kingdom on fire. If he that murders one Man, must be put to Death, much more he that murders Three Kingdoms. Mark them (saith the Apostle, Rom. xvi. 17.) that cause Divisions and Offences, contrary to the Doctrine which ye have learned, and avoid them; avoid them as the greatest Enemies of England. These are like the Salamander, that cannot live but in the Fire of Contention: These are of a Jesuitical Spirit; and, no doubt, the Heads and Hands of the Jesuites are in all our Divisions.*



Pag. 33. Take heed of the Land-destroying Opinion of those that plead for an *unlimited Toleration* of all Religions, even of *Turcism, Judaism, &c.* the Lord keep us from being poison'd with such an Error. Our Saviour's Saying, in *Matth. xii. 25.* riseth up against it, *Every Kingdom divided against itself, is brought to Desolation.* For it will divide a Kingdom against itself, it will rend it in a thousand pieces, it is a Doctrine that overthroweth all Church-Government, bringeth in Confusion, and openeth a wide Door unto all Irreligion and Atheism. For at the same Door that all false Religions come in, the true Religion will quickly get out; and if it be as good for a Man to live where nothing is lawful, as where all things are lawful, surely it is every way as uncomfortable to live where there are all Religions, as where there is no Religion at all.

Pag. 37. It is your Duty, Right Honourable, whom God hath entrusted with great Power, to suppress these Divisions and Differences in Religion, by your Civil Authority, as far as you are able, lest you are accessory unto them. For, God hath made you *Custodes utriusque Tabulae*, Keepers not only of the second Table, (as some fondly imagine) but of the first Table also; and not only Keepers, but *Vindices utriusque Tabulae*, Punishers also of those that transgress against either of them; For you are the Ministers of God for Good, and Revengers to execute Wrath upon him that doth Evil, *Rom. xiii. 4.* and God hath deputed you for the Punishment of Evil-doers, and for the Praise of them that do well, *Pet. ii. 19.* There be some that would blot out half your Commission, and restrain this Good and Evil, to Civil Good, and to Evils only against Man: But this is against that general Rule, *Non est distinguendum, ubi lex non distinguit;* Where the Law doth not distinguish, there must not we distinguish. Tell me, I beseech you, shall it be lawful for Magistrates, to punish those that destroy  
Mens

Mens Souls ? Shall they be blamed, for suffering Men to draw away People from Obedience to the Laws of the Land, and to themselves; and not also, for suffering Men to draw away People from the Truth of the Gospel, and from the Ways of God ; such as *Hymeneus* and *Philetus*, who overthrew the Faith of some, and their Words eat as a Canker ? Shall Christian Magistrates take up the Maxim of *Tiberius*, *Deorum injurias Diis cura esse* ; Let God himself take care to vindicate himself from Injuries committed against God ? As for me, I will (just like *Gallio*) take care of none of these things. Can Christian Ears endure such Language ? Doth not God prophesy, *Isaiah* xlix. 23. that in the *New Testament* Kings shall be our *Nursing-Fathers*, and Queens our *Nursing-Mothers* ? And how can a Christian Magistrate discharge that Duty as he ought, if he hath not Power from God to punish those that would poison the Souls of his weak Children with Heresies and Soul-destroying Opinions ?

Object. Will you allow the Magistrate to tyrannize over Mens Consciences ?

Ansiv. By no means ; But I believe it is the Duty of Magistrates, to keep Men from infecting their Subjects with Soul-destroying Errours. If thou hast an heretical Opinion, have it to thyself, and the Magistrate will not, nay, cannot meddle with thy private Conscience : But if thou labourest to infect others with thy Grace-destroying Opinions, I doubt not but the Magistrate is bound to keep thee from spreading thy Infection, to the undoing of the Souls of his Subjects. If he may lawfully shut up a Man that hath the Plague upon his Body, that he may not infect others ; why not a Man that hath the Plague of Heresy upon his Soul, that so he may not destroy the Souls of Thousands ? Shall a Master of a Family  
have

have Power to put away a Servant that is tainted with a gross Opinion, and yet not be call'd a Tyrant over that Servant's Conscience? And, Shall not the Chief Magistrate of a Kingdom have Power to put out of his Kingdom, (at least, shut up from doing Hurt) one that is his Subject, and polluted with blasphemous, heretical, idololatrical Opinions? Is not the Kingdom the Magistrate's House and Family?

*In another Sermon before the Commons, Octob. 22. 1644.  
Page 46. Mr. Calamy preached thus :*

This is a certain Rule, That all the Sins of the Kingdom, which are committed by your Connivance or Allowance, are the Parliament-Sins, and they call for a Parliament-Repentance; and, therefore, I beseech you, search and try your Hearts, and consider how far you are accessory to the Sins of the Kingdom, that so you may be wrought up, not only to a Personal, but a Parliament-Humiliation. — If you do not labour, according to your Duty and Power, to suppress the Errours and Heresies that are spread in the Kingdom, all these Errours are your Errours, and these Heresies are your Heresies; they are your Sins, and God calls for a Parliamentary-Repentance from you for them this Day. You are the *Anabaptists*, you are the *Antinomians*, and 'tis you that hold, That all Religions are to be *tolerated*, &c. These are your Errours, if they spread by your Connivance; for the Sins of old *Eli's* Sons are imputed to *Eli* himself: And when the *Israelites* had profaned the Sabbath, *Nehemiah* told the Nobles of *Judah*, that it was they that did profane it, because they suffered the People to profane it, *Nehem. xiii. 17.*

Mr.

*Mr. George Hughes, late Minister of Plymouth, in his Sermon before the Commons, May 26. 1647. p. 34. preached thus :*

I must say, that *Toleration* must be a destructive Principle to the State or Church, where-ever it be allowed ; Experience hath shew'd us no less in Kingdoms and Churches called by God's Name. — Ye Servants of Christ, take heed of yielding to the Pretences of Conscience ; the Devil, not Christ, has his Throne there ; and no stronger Hold for him than Conscience, if he once take it : Christ will not suffer him to shelter there ; therefore you may not, so much as in you lieth.

*Object. Do not other States, and some of the United-Provinces, tolerate all these Heresies, and protect them, and yet they prosper, who more ?*

*Ans. I desire not to meddle with other States, unless I might do them Good. But,*

1. Can any Man say, that Prosperity is a Sign peculiar to them ? then let *Rome* come in, and speak more than any for outward Prosperity.

2. Are not spiritual Wickednesses as odious to God, as carnal ? and, Are not these Heresies, such which God condemns as Works of the Flesh, inconsistent with Christ's Kingdom ?

3. Hath God made an end of visiting Nations for the Sins of them ? When God hath done judging, were a better time to urge this Example, than now. I pray God, the evil Day may not overtake these States ! the good God cause the Cup of Trembling to pass by them, and purge their Iniquities peaceably ! but I am pressed in Spirit to say, God hath not spared such State-Polities, which have sought their own Rise by the Ruin of God's Truth. Witness

*Jero-*



*Jeroboam* the Son of *Nebat*, who made *Israel* to sin ; and, as *Seneca* saith, *Qui non vetat peccare, cum potest, jubet* ; He bids sin, that doth not hinder it, when he can. — God's Truth, my Beloved, and not Man's Example, must be the Rule. — If Heresies yet must be, let us mourn for what we cannot help. It is a miserable Necessity, when not allowed. It will be rejoicing in Iniquity either for Church or State, wilfully to *tolerate*.

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*Mr. Edmund Calamy's Godly-Man's Ark, Epist. Dedic. to the Parish of Aldermanbury, Direction Fourteen.*

**T**AKE heed of separating from the Publick Assemblies of the Saints. I have found by Experience, that all our Church-Calamities have sprung from this Root. He that separates from the Publick Worship, is like a Man tumbling down a Hill, and never leaving, till he comes to the Bottom of it. I could relate many sad Stories, of Persons professing Godliness, who, out of Dislike to our Church-Meetings, began, at first, to separate from them, and, after many Changes and Alterations, were turn'd some of them *Ranters*, some *Quakers*, some *Anabaptists*, some direct *Atheists*. But I forbear ; you must hold Communion with all those Churches with which Christ holds Communion ; you must separate from the Sins of Christians, but not from the Ordinances of Christ. Take heed of Unchurching the Churches of Christ, lest you prove *Schismaticks* instead of being true Christians.



Mr. Richard Baxter, in his Holy Commonwealth, Addition to Pref. Prop. 6. saith,

**I**T was none of the Old Cause, that the People should have Liberty, and the Magistrate should have no Power, in all Matters of God's Worship, Faith and Conscience: And as it is not the Old Cause, so it is not a good Cause; For, *First*, it contradicteth the expresse Revelation of the Will of God in the Holy Scriptures. *Moses* had to do, in Matters of Religion, as a Magistrate; and so had the Ruling-Elders that assisted him; and so had the Kings of *Israel* and *Judah*, as it is well known; insomuch that, in *Asa's* Days, they covenanted to put him to Death that would not seek the Lord God of *Israel*.— Law and Providence are quite chang'd, if *Toleration* of false Worship, and other Abuses of Religion, tend not to the Ruin of the Commonwealth. It tends also to the Destruction of the Church, and Mens Souls, if all have leave to do their worst, to preach up *Infidelity*, *Mahometism*, *Popery*, or any other false Doctrine, or Worship, against the great and necessary Truths.

I leave it, therefore, to the Judgment of all Men, that are not fast asleep in their Security, and utterly unacquainted with the Advantages of the *Papists*, whether this Design of engaging the Magistrate, by a Fundamental Constitution, not to meddle with Matters of Faith and Worship, but leave them all to Christ above, be not the present Setting up of *Popery* in *England*, and the Delivering all the Fruit of our Labours, Prayers, and Victories, into the *Papists* Hands?

Object. *Liberty for Popery and Prelacy is still excepted.*

*Answ.* By whom? — But, if there had been an Exception against *Popery, &c.* put in, it would have been to little purpose, as long as a general Rule is laid down that condemneth that Exception: For if it be the standing Rule, that Matters of Religion and Faith, and all Matters of Worship, are out of the Magistrates Power; to say then, that *Popery* shall be excepted from *Liberty*, is to say, the Magistrate shall intrude into the proper Office of Christ to restrain the *Papists*.

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*Mr. Matthew Newcomen, in a Sermon before the Parliament, Sept. 12. 1644. Pag. 31. saith,*

**N**O Reformation of Religion now, now nothing will satisfy some, but a *Toleration* of all Religions, and all Opinions. Church-Government and Discipline is to some a Fiction, to others a Tyranny and Persecution. Ah, Brethren! this is a Provocation, and will be a Provocation; for this, God may turn us into the Wilderness again.

*Pag. 36.* — We are come to down-right *Liber-tinism*. There are two Opinions, which, if encouraged, will open a Door to *Turcism, Judaism, Atheism, Polytheism*, any Monster of Opinion. The one is, that every Man is to be left to the Liberty of his own Religion, an Opinion most pernicious and destructive, as to the Souls of Men, so to the Common-Weal of the Kingdom. — That Liberty of believing what Men will, (or of holding what Faith they please) is no other than a Liberty of Erring, and of erring in a Matter that concerns the eternal Salvation of the Soul; wherein, to err, cannot but be most dangerous and destructive. — Diversity of Religion dis-joints

joints and distracts the Minds of Men, and is the Seminary of perpetual Hatreds, Jealousies, Sedition, Wars, if any thing in the World be ; and, in a little time, either a *Schism* in the State begets a *Schism* in the Church, or a *Schism* in the Church begets a *Schism* in the State ; that is, either Religion and the Church is prejudiced by Civil Contentions, or Church-Controversies and Disputes about Opinions break out into Civil Wars. Men will, at last, take up Swords and Spears instead of Pens, and defend by Arms what they cannot do by Arguments. Once for all ; it is the Preservation of Religion, and Reformation of it, which you have covenanted to endeavour ; and not a Liberty of Opinion, that will consist with neither : It is Extirpation of *Herésie* and *Schism* that you have covenanted ; which, if it be connived at, Why doth the Apostle reprove the *Corinthians* for their *Schism* so much ? And, why doth the Lord *Jesus* commend the Angel of the Church of *Thyatira*, reprov'd for suffering that Woman *Jezebel*, who call'd herself a Prophetess, to teach and seduce ? If once we come to this, that any Man be suffer'd to teach what he pleaseth, to seduce whom he list, to be of what Faith or Religion seems good in his own Eyes ; farewell Covenant, farewell Reformed Religion, farewell the Peace and Glory of *England*, if that day once come ! — It is not usual, nay, it is not possible, that they, which love God sincerely, should desire to cherish differing Religions : For, it is most certain, he that admits contrary Religions, believes neither of them.

*In another Sermon at St. Paul's, Feb. 8. 1645. Pag. 12.*

*Mr. Newcomen saith,*

If it be lawful for every Man to entertain, and hold what Opinion he pleaseth, how differing soever from the Opinion and Judgment of the rest of the

Church; yet, because this is his Opinion, and his Judgment is persuaded of it, he must follow his own Judgment; and that this Liberty of practising his Judgment, be, as some say, *Liberty of Conscience*, part of the Liberty purchased by Jesus; and to restrain it, is, in their Language, *Persecution, Tyranny, &c.* If this were true, surely, *Paul* did very ill, to charge the *Corinthians* with so much Authority, to be of the same Mind, and of the same Judgment, 2 *Cor.* xiii. 11. Might not some among the *Corinthians* have said to *Paul*, This is a hard Usage? this is to rack a low Man to the same Length with a taller, and to cut a tall Man to the Stature of one that is low? (as *Procrustes* did by his Guests, to suit his Bed.) What! the same Judgment, and the same Mind? Will not *Paul* allow Difference of Lights, and Sights? Might not some one among the *Corinthians* have said, What if I am of Opinion, that there is no Resurrection? what hath *Paul*, or any Man, to do with that? It is my Conscience, and it is my Liberty: What hath any Man to do with my Conscience, more than I with his? Might not *Hymeneus* have said, What if it be my Opinion, that the Resurrection is past already? 2 *Tim.* ii. 18. What hath *Paul* to do with that? Yes, saith *Paul*, If ye persist obstinate, I will excommunicate you, *I will deliver you up to Satan*, that you may learn not to blaspheme, 1 *Tim.* i. 20. Certainly, this Shelter, this *Asylum* of Errour, falsely call'd *Liberty of Conscience*, was not thought of in former Times.

See more of the Sinfulness, and very mischievous Consequences of *Toleration*, in the Book of the Learned *Presbyterian* Minister, Mr. *Thomas Edwards*, entitled, *The Casting down of the last and strongest Hold of Satan; or a Treatise against Toleration, and pretended Liberty of Conscience*: Wherein, by Scripture, sound Reason, Fathers, School-men, Casuists, Protestants, Divines of all Nations, Confessions of Faith of the  
Re-



Reformed Churches, Ecclesiastical Histories, and constant Practice of the most pious and wisest Emperors, Princes, States, the best Writers of Politics, the Experience of all Ages, yea, by divers Principles and Proceedings of Sectaries themselves, as *Donatists, Anabaptists, Brownists, and Independents*, the Unlawfulness and Mischief in a Christian State or Kingdom, both of an universal *Toleration* of all Religions, and of a limited or bounded, of some Sects only, are clearly proved and demonstrated, with all the material Grounds and Reasons, brought for such *Tolerations*, fully answer'd. *Printed 1647.*

For the direct Contrary to all that has been said before, I refer the Reader to all their Writings, Preaching, Speeches, and publick Conversation, ever since the Restauration, more especially of late Years; and, particularly, to the B. of S----'s Speech against the Bill to prevent *Occasional-Conformity*, &c.

Thus have I faithfully represented to the *Dissenters* their own Sense of TOLERATION and SEPARATION, and in their own Words, when they had got the Power into their Hands; and leave them to reflect, how unjust all their Clamours and Outcrys against the Church are, for pressing the Necessity of Uniformity in Religion, for the Preservation both of Church and State. But such is the Nature of some People, that they are willing to have that granted to them, which, in their turn, they will not allow to others. I am loth to make any poignant Reflexions here upon any Party, tho' there is sufficient room for it; being rather inclin'd to heal than exasperate; and, therefore, exhort all Lovers of our Religious and Gracious QUEEN, to join with me in the following PRAYER for Her.

T H E

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T H E  
P R A Y E R  
F O R T H E  
Q U E E N.

**O** Eternal God, who alone rulest in the Kingdoms of Men; be pleased, of thy infinite Goodness, to place a Guard of Angels about the Person of our most Religious and Gracious Queen, and so secure Her with the Defence of Thy Right-Hand, that no unballow'd Arm may do Violence to Her. Support Her with Aids from Heaven in all Her Battles, Tryals, and Dangers, that She may, in every Instant of Her Life, become dearer to Thee; and do Thou return to Her with Healing in Thy Wings. Give Her the Hearts of all Her People, and put into Her Hand a Scepter of Power, and a Sword of Justice, and enable Her to Defend and Comfort the Churches under Her Protection. Bless all Her Friends, Relatives, Confederates, and Subjects; Direct their Counsels, unite their Hearts, strengthen their Hands, and bless their Actions. Give unto them Holiness of Intention, that they may, with much Candour and Ingenuity, pursue the Cause of God and the Queen. Sanctify all the Means and Instruments of their Purposes, that they may, by Mildness, Justice, and Lenity,

nity, proceed towards the End of their just Desires. And do Thou crown all their Endeavours with a prosperous Event ; that all may co-operate to, and produce those great Mercies which we beg of Thee ; to wit, Honour and Safety to our Sovereign, Defence of Her Just Rights, Peace to Her People, Encouragement and Promotion to Religion, Advantages and Inducements to Learning and Holy Living, Deliverance to all the Oppressed, Comfort to all Thy Faithful People, and, from all these, Glory to Thy Holy Name. Grant this, O King of Kings, for His Sake, by whom Thou hast consigned to us all Thy Mercies and Promises ; and to whom Thou hast given all Power in Heaven and Earth, even our Lord and Saviour Jesus Christ. Amen.

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F I N I S.



OLIVIA



